M 2092

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New York City

MR. NYLAND: So, we'll do it like last week, I think. Maybe there are more people. Someone made the remark "Why don't we get a larger room?" It's much easier said than done, of course, you know? At the same time I don't think it's really necessary. If it gets to be too many I can always put up restrictions. At the present time there ought to be restrictions also.

My question to all of you is "Why do you come?" It's very important that you are clear about that. I can understand some curiosity, but after all, that wears off in the next five minutes. And then we talk about something that is very serious. It's a question then if you actually want to pay for that seriousness with your conscience; because it is silly on your part to attend a meeting and to feel that you really don't belong, or that it is just a satisfaction of a superficial inclination you have every once in a while to go and hear or listen to something that perhaps might be useful, or is rather new. The satisfaction for yourself in that respect is of course extremely cheap. And there is no necessity to continue on that kind of a basis. I expect people when they do come, that they have interest in a very definite aspect of life, quite definitely far removed from superficial living. Sometimes it can be expressed with a question you should ask yourself, "How much would you be willing, for the payment of your soul?" And the first step is the consideration of your inner life. Does it exist? Does it want to grow? Is there any reason for any human

being on earth to consider questions of further evolving, or to some extent even, to become free from yourself? That is first. The second consideration is: are you willing to do something about it? Because maybe at the end of the meeting you go home again, and forget it; or you remember, and who knows, maybe next week you want to come back again. But again you must ask yourself, "What for?"

If you do know that whatever you hear about Work and the questions of objectivity or even when we go deeper into that and talk about a method and what to do, you don't realize that you are putting yourself under an obligation; because when you do hear about these things and don't pay attention to it - I will use a very strong expression for that - you commit a sin. Now that does not mean that you understand what is sinful. And it doesn't mean that even if you commit a sin that you have any kind of a conscience that you should not have done it. It's not up to me to try to tell you that you should wake up. There has to be in you something first that you want to know about yourself, and that particularly in these times could be extremely useful; that if there is something for yourself, that you could rely on, maybe you can withstand the influences of the outer world a little better. And it's on that kind of a basis that I would like to have questions. And no - let's call it - nonsense. Either those who wish to come and come here with the intention of wanting to find out about Work, for them it is necessary that they tell exactly, in as many words as they have to use, what is the trouble about Work or what don't they know about it. Then there is reason for us to try to tell you something about Work. But it presupposes that kind of seriousness.

So you see, I put it up to your conscience - if you have any. So that if you cannot come with that in mind, or perhaps even a deeper feeling in your heart, I would ask you not to come back; because it's no use unless you really want to find out something that is worthwhile for yourself.

Now last week we talked about a few things. And you got some answers. Also some suggestions were made. And perhaps a task of some kind, and maybe you feel inclined to talk about that. I would suggest that you don't talk about that as yet. Let's first have a few questions, particularly from, maybe, new people - I mean by that those who have come to Monday evenings already for some time, and who have not as yet spoken, at least not last week. Perhaps it would be far better to give them a chance to say something because, to some extent even, they are entitled to it. So who is there of that kind of a--that kind of a category who would like to ask a question? Yes.

Paul Winters: My name is Paul Winters.

MR. NYLAND: Yes.

Paul: For the last several weeks I've tried to make attempts while walking backwards through a particular field in order that I might be able to notice myself with a perspective that was not quite so habitual. And I found that whenever my eyes are open that I have trouble concentrating, and that it's easier to try to concentrate with my eyes closed. I've yet, in these attempts, I've yet to have anything happen that was unusual. And my pondering...

MR. NYLAND: Wouldn't you say that when you walk backwards it's quite unusual?

Paul: Yes.

MR. NYLAND: And do you know for what purpose you are doing it?

Paul: I was having no success walking forwards, and I felt--and even when I tried to slow down...

MR. NYLAND: Yah, you have talk about what you expect as success. And the question is, "Do you know what Work means?" Who answered him before? You remember? You have asked questions before?

Paul: No.

MR. NYLAND: Oh, no, never?

Paul: Never.

MR. NYLAND: Ah, so, it's new soil for the nucleus. Who wants to answer Paul? Yes? All right, Fred.

Fred Goodall: Paul, I'm interested in, in--you seem to--you mentioned the word concentration a couple of times. And I'd like to know what you--what you mean, and how you use that when you try to Work.

MR. NYLAND: Fred. Your assumption is that he knows, that he knows Work. And I think the assumption is wrong. I don't think he knows what Work is.

Fred: I, I agree.

MR. NYLAND: Then ask him, because it doesn't matter what he does afterwards. The fundamental thing is: how does he Work? When he links it up with walking backwards, for instance, it is already quite wrong. Tell us what you think Work is.

Paul: A sensing of, of my existence.

MR. NYLAND: Why sensing?

Paul: Well, a registering, I suppose.

MR. NYLAND: It is not the same. Is it Fred?

Fred: No, sir.

MR. NYLAND: No. Ask him. Tell him what is Work.

Fred: I think Work, the way that I understand it to be, is,

is more an effort on my part to let something in me be open just to myself existing as a normal person. In--just in, really in the way that, that I usually, I usually am, as a person sitting or standing or walking. I want something to begin in me that can just - right now - realize that my body is existing, that it is there. I don't want to start right yet with doing special things so that I can notice it because I think that if I try just to register it I'll wind up being identified with it. I want...

MR. NYLAND: Fred, you have to remain simple.

Fred: Yes, yes. I want to be able to, to make this effort as simply as possible. My manifestation is as simply as possible. Just a movement of my body, and something, something that I want, I want it to be there to see me as I am. Not, not with a description of myself. Not with, with even a description of my body. But like--I hope that something can be there that can realize without a description and without identification towards me or what I am doing, that, that I am, that I exist - just that. And I don't think now special, special exercises, or what you call concentration really has a part in that.

Paul: I meant in the sense of quieting my mind. And that's why I mentioned about closing my eyes. I find I could do it much better because when my eyes were open it constantly fed impressions. It, it seemed to be distracting.

Fred: I would try it with my eyes open for a--for a week anyway, and see; because if it is necessary for me to try to be aware of myself with my eyes closed in the beginning, then I don't think I am really registering myself as I normally am. I just want to be--

MR. NYLAND: Would someone, someone else of the nucleus like to explain a little further, Fred, because we still have the reason why

he would want to Work.

Fred: O.K.

MR. NYLAND: You see, because I don't think you established that yet. What is the motivation, Paul? How did you become interested in this?

Paul. Well, initially through reading.

MR. NYLAND: You see, the question is, what do you think it will give you? Supposing you understand now what it is when we say Work on oneself, what do you expect of it?

Paul: I hope to achieve consciousness.

MR. NYLAND: Yah, but that you would have to define. Because you have now a brain, haven't you? And the brain is functioning. There is a thought process. What's the difference between this present, so-called consciousness and what you now said as, maybe, real consciousness? What would be the difference?

Paul: The real consciousness would come from something outside myself.

MR. NYLAND: Why would it? Why should it come from outside?

Paul: Because my present mental conditions is, is asleep.

MR. NYLAND: But that's only a term. How do you know that it is asleep. Because you can only know it is asleep when you know it also could be awake. What do you think, others, those there who sit. You know, in setting up the chairs, I thought, "That's the room for the jury." How would you continue on this? Any one of you. Yes, Peter.

Peter Heim: I still am waiting. Mr. Nyland asked for what purpose; and I wonder actually where that purpose is.

MR. NYLAND: He answered "To get consciousness", but I said that's just a word.

Peter: Yeah, I--

MR. NYLAND: And the answer was, to be awake, which--or, because he is asleep. It's also a word. Motivations have to be based on a realization of what you think you are, or what you actually are. And there must be a reason, then, that that what you are is not satisfactory. That's what Peter wants to know. Why isn't your life satisfying?

Paul: It feels very incomplete.

Peter: You don't have to feel that your life isn't satisfying. It isn't a requirement that you feel that. But I think, what I would say is, that if I want to try to make efforts, it has to come from something in me which, which says "I am asleep", or something similar to that. It has to be an impulse in me, that I find myself in a condition which is unsatisfactory, and I want, I want to somehow wake up out of that. And the things you do, if you mention walking backwards, or any of those things, they lacked that for me--as I listened to you. I think why a person would immediately say "For what purpose?" still for me remains unanswered. Where does it come from in you that you want to Work? And I wouldn't say you have to answer right away, but I, I think that's where you have to start: to know for yourself why, why you are interested, to find something in yourself which makes you want to wake up.

MR. NYLAND: When he said that he was incomplete, it might mean that you want to be completed - not wishing to be incomplete. In what way do you think you are incomplete?

Paul: I think in a lot of spiritual ways, and perhaps emotional ways.

MR. NYLAND: That's right. It would express itself in many different ways, that's true. But then if that is incomplete, what

could be completed? Or in what way would you want to be completed? Or what is there in you that is not complete, because there are certain things that are complete. You see what I mean? The physical body is complete. All you have to do is to take care of it. You can acquire for the physical body more dexterity. But you cannot add one inch to your height. You cannot enlarge it - unless you happen to eat too much. The abilities of your physical body are limited, and they have reached the full possibility of a development. So in that sense, you are complete, let's say 'more or less.' What is incomplete in you?

Paul: I don't really know if I understand what soul actually means to explain it, but uh...

MR. NYLAND: Well it is right, but we can talk about that if that would be an aim. It still has to start from where one is - hm? If that what you are at the present time has a potentiality for growing. And I would simply say as an answer to why do I want to Work, it is because I want to grow, or to use the other word, I want to evolve; or you can also say, I am incomplete in understanding myself; or there are certain things that I feel have a limit, and I don't believe that that limit should always remain a limit. When I am not complete, I am limited, and I want to find out how to get across the limitations of myself. So when I say it is not physical body, you are brought back to that what is either your feeling or your mind; if we can agree on a separation into three different parts which we call centers of a man, that a personality is made up of three different kinds of functionings, and that the incompleteness could belong to the other two instead of belonging to my physical body. But then what would be the aim that you would like to reach if there is a potentiality for your feeling center

or for your mind? Those are the questions that you must have for yourself. Do you understand what I mean by that?

Paul: Yes.

MR. NYLAND: What do you do in ordinary life?

Paul: Write music and perform.

MR. NYLAND: Good. Are you satisfied in that direction?

Paul: No.

MR. NYLAND: What do you expect more?

Paul: A deeper, a deeper expression.

MR. NYLAND: Yes. You would call it your emotional state?

Paul: Pardon me?

MR. NYLAND: Or is it intellectual?

Paul: No, emotional.

MR. NYLAND: Emotional. But since you perform--is it by means of music?

Paul: Yes.

MR. NYLAND: I see, not by acting?

Paul: No.

MR. NYLAND: No. Music. As composer?

Paul: As an instrumentalist.

MR. NYLAND: Good. So you want to have partly more dexterity, partly more the reason why you want to express yourself in a deeper sense.

Paul: Yes, and certainly more in, in composing...

MR. NYLAND: What do you want to express? Why should it be deeper?

Paul: The latter is hard to answer.

MR. NYLAND: I think many of these questions are very difficult to answer, because they do require a great deal of thought; and sometimes one doesn't have the thought because you cannot put it in

words and you have to go by your feeling or your intuition. And sometimes it is very difficult to know for oneself what one really wants. At the same time, I think it is very necessary, because how do you know that in this direction of more consciousness you will actually deepen your expression?

Or say it a little differently, if you could, what would you reach as a purpose for yourself, because many--there may be many reasons, you know? If I want to grow up, I may have an idea that when I'm grown I would command more respect. I may be very much interested in myself wanting more and better, so-called, self expression in order to receive more acclaim, admiration. It may be a perfectly good motivation and quite definitely it belongs to the earth. But, is it that kind of a thing you want, or is it something else?

Paul: I--when I answered I meant what I was concerned about for ordinary life, but I, I didn't come into Work with the thought of improving my ordinary life condition. I, I seriously regard this as something very apart from that.

MR. NYLAND: Yah. Now, how did you come to that conclusion?

Paul: Well, what I've done in ordinary life I've been doing for a long, long time. And, I'm--the things that I find difficult within that are not bewildering to me, and I don't really have the need to answer many of those questions. There are much deeper questions, that I touched upon when I first read Ouspensky...

MR. NYLAND: Yes, that concern you, in your deeper states or deeper life, or, sometimes one says, inner life for oneself. What is it you--how would you define it? Has it any kind of a spiritual quality?

Paul: Yes, it certainly has.

MR. NYLAND: Are the qualities unknown?

Paul: Yes.

MR. NYLAND: Or the quality of life which is partly known, partly still in the realm of the--the lap of the gods?

Paul: Yes.

MR. NYLAND: Is it religion you want?

Paul: Uh, no--I certainly didn't--I was looking last for that I think.

MR. NYLAND: I mean religion in the real sense of the word. I don't mean...

Paul: In the sense you defined it several weeks ago, yes.

MR. NYLAND: Right. In that sense, yes.

Paul: Yes.

MR. NYLAND: Because one--one cannot help living without having to acknowledge that one is not alone. And particularly when you consider life and you dare to call it eternal, there must be a definite reason why life within oneself also has that kind of particular criterion for existence. But now supposing you were able to deepen and supposing you could either write or compose or perform, what will be the result for you? How do you see it?

Paul: You mean through that alone?

MR. NYLAND: No, I do not know through that alone, only you mentioned it as something that you are busy with, which I think will have given you the motivation of wanting to find out something else. Not only you use that as a means to reach it, but that maybe, that for yourself, that in itself is not worth so much and that it is really a question for yourself: how can you grow up, totally. I'm quite--yeah.

Paul: I reached that realization that that was not enough and that's why I said that I...

MR. NYLAND: But then in what direction do you want to go? What do you understand by further development?

Paul: That I need to learn to Work on myself and to develop a--a little I.

MR. NYLAND: What good will the little 'I' do?

Paul: Help me to see myself as I am.

MR. NYLAND: That is right. 'I' would see that. For what purpose, you think, should that process take place? Why would you want to create it?

Paul: To be able to accept myself.

MR. NYLAND: Is that the difficulty? Can't you accept yourself?

Paul: No, I think that's an incomplete answer. I mean that's one thing I can think of, but I--I feel sort of back against the wall because intuitively, I think I know why I want to do those things and...

MR. NYLAND: I think it's right. I mean, it's not necessary to define it. One can have very definitely that kind of a wish without being able to find words for it. But at the same time, the continuation of the wish will require, on your part, a--a kind of an aim, because it cannot be too vague, you see, since it has to do with you. It is quite all right if I pray, and I pray to a totality of infinity that I don't know anything about. But the result for me is that I come into a state of wishing to be united with that kind of possibility. So I come back again to myself as I am. Now the question of accepting myself is simply a first beginning of something on which then I can build further. And I think it ought to be clear what you--what you want to build. If it is partly spiritual,

do you prefer spiritual existence instead of material?

Paul: I don't think I'm clear on that yet.

MR. NYLAND: We talked about it, and you said it was in that direction, although not religious. Will we call it deeper feeling and emotions?

Paul: Well, no, I agreed that it is religious, I--I just...

MR. NYLAND: I believe it is religious, but maybe you are a little prejudiced about the term. Religion for me would be anything that is higher than I am, towards which I then wish to strive, and hoping that the way I am I can reach it. But the reason for it is different, because even if I reach that, I would be that. But what would be the particular property of myself when I reach it? The indication of growth always has to do with what I want to reach and where I come from. And I call it a growth, but it also means a growing out of what I am, into that what I prefer. And that is really where the motivation starts: The realization of myself being what it is - incomplete - or having aspirations, and the building of something within me that I call inspirational; so it has to do with the development of my inner self. And because of that reaching an understanding of that what I now am, not sufficiently capable of really what I wish to be and then striving towards something that perhaps could exist also for me as an actualized potentiality. You agree with that?

Paul: Yes.

MR. NYLAND: That should be the motivation for Work. And I think it should be apparent in any kind of attempt you make. It is not just a matter of intellectualizing about it--that I want to Work and I do this and I do that. The motivating force is really much more important. I definitely want to reach something else that is

of more value. And I can call that whatever--whatever name that I like, but I know that what I am at the present time does not give me that kind of satisfaction; or rather I hope that in the dissatisfaction I have, I will reach a state which will be more satisfactory. Work is based on the possibility of the creation of something of that nature first; and then to see if, under the influence of that what is of a higher value affecting me and observing me, that then gradually that what I am will change over into a certain entity of a higher level, of a different kind of a person, as it were. You understand that?

Paul: Yes.

MR. NYLAND: If I create an 'I', it has to have the attributes of a condition that I wish to reach. So I first have to define what is the condition that I am in now, that I should get rid of. You understand that?

Paul: Not entirely.

MR. NYLAND: You have to understand that you are bound. At the present time you are not free. It's obvious you are bound by the physical body; you cannot fly away. You are bound by your feelings because of their limitations. You are bound by your mind, because it cannot understand certain concepts.

But now to come back to what Fred told you. If one knows what is meant by the reason for Work, and if that includes that this little 'I' should accept you as you are, it does not matter very much if you are backwards or not, or if you close your eyes. But you may wish to close your eyes to become more restful, as you say. But you don't have to close your eyes in order to do that. Why don't you just simply sit and relax. You can close

your eyes if you like. The reason for walking backwards is to remind you that perhaps you should make an attempt. We simply say, that's the creation of something that is objective, meaning by that, that that what is now binding me is my subjectivity. And that the real reason why I want to work means that I want freedom for my life, the same way as my life will be set free when my physical body dies. I would like to accomplish that in my life-time, so as to be able to face my death in a better way. How much have you read?

Paul: I've read two-thirds of ALL AND EVERYTHING and Ouspensky, and REMARKABLE MEN.

MR. NYLAND: Will you continue reading ALL AND EVERYTHING?

Paul: Yes.

MR. NYLAND: At least ten pages each day? At least. Can you do that?

Paul: Certainly.

MR. NYLAND: Can you get up early for it?

Paul: Yes.

MR. NYLAND: Good. Put yourself under a little discipline. If you can read ten pages in the morning, maybe you can read also another ten pages at night--in the evening. But read it so that you try to understand as well as you can what, because reading for the first time may be rather difficult. But see after you have read that you can come to a conclusion regarding certain concepts that you have read about. Or remembering what you may have read already, that there are certain things in it which may have particular application to you. Did you read the chapter on Art?

Paul: Yes.

MR. NYLAND: Will you read it again? Yah?

Paul: Certainly. Yes.

MR. NYLAND: And will you see if it applies to you?

Paul: All right.

MR. NYLAND: All right. Next week maybe we talk about it? All right.

You see, Peter, what I meant. (Peter: Yes.) The motivation is there, but it's not clear. And even if one doesn't know what it is that is not satisfying, something is there that makes me wish for something else. And so I can call it: I am dissatisfied with what I am. You know? Other questions. Yah?

John Goldman: The task that was given me was to do a small physical task and attempt to have my whole being as much as possible be concentrated upon it to--

MR. NYLAND: Was that last week?

John: Two weeks ago.

MR. NYLAND: Who gave you the task?

John: Peter.

MR. NYLAND: Peter, will you answer?

Peter: Well, how did you--how did you do with that?

John: I--I cleaned my shoes and oiled them and was not successful in not having my mind associate without any control. What I have a feeling I would like to say--the question I have is that I feel I can notice, if I try to, fairly well, the--my mind, and see that I have no control and that it associates randomly. I can also notice partly my physical manifestations while cleaning my shoes. But I am very unclear - and this also would go over into the rest of my life when I am not making a particular attempt - about the

manifestations, how my feeling center manifests. I think if I was better able to notice this, maybe I would--

Peter: Yeah, I wouldn't worry about that. What--I suggested two things to you. First was the week before just--just to try and notice how you were. Just how you were, no matter what way it was. And you come back saying that one of the things you noticed was that your mind would tend to wander. And I thought it would be a good idea for you to try in addition to the task of trying to notice yourself, also to attempt once or twice during the day to do something with all of you, to be--to be completely there while you did it. I think it's--I think it's a useful thing to do for a person who wants to Work. It's useful in terms of--if you've read ALL AND EVERYTHING, it talks about Mars, and what the state of Mars might be, which would be a state of alertness and preparedness for something to take place. I think the only way to understand what--what the value of that would be, would be to keep trying to do just what I was telling you. Take one particular activity and try it, and see what results from it.

MR. NYLAND: Peter, I remember two weeks ago and listening to the tape, and I had a feeling that it's quite all right to try to bring the mind a little bit more to what it should be - you know - not to let it run away. And for that reason it was all right to say try to concentrate on certain things so that the three centers are together. But at the same time, I would say, if he does that, he forgets all about Work. The simplest solution is: reduce your activity, and reduce the functions of your mind. Do something where the mind has absolutely nothing to do and it's not interested anymore. If you walk, your mind is not active with it. When you steer a car, you don't get active with your mind. Much of it depends on

the body, the way it is, and habit. And it is at that time that I feel you should try: "Where is this little 'I' that I now wish to become aware of me?" Start, if you wish, with Work, if you can early in the morning, but during the day when not too many things start to bother you. Then you have a chance, at least, that part of the energy can be used for the maintenance of yourself, but a great deal can go into the wish that the creation of something else that could become interested in you and, as we say, observe or be aware. Ordinary walking. Sitting in a chair and getting up. All that time relating to the wish that something is there that would actually then become aware.

Oh--excuse me (laughs). (Turning of cassette)

MR. NYLAND: Now we're sure we are at the end, eh?

Bill hennigar: Yes.

MR. NYLAND: You understand? If I want to Work, I must know in the beginning that that what I like to create, or that should function for me as an objective faculty, doesn't really exist very much. So I cannot expect too much from it. It may be just one or two cells with which I start. So it is very small and very tender. I have to be careful that when I have created it, that it is created in a surrounding which is not too animostic. If I am busy with my ordinary life unconsciously, the total amount of unconsciousness will not allow anything to exist that is slightly so-called conscious. So I reduce my activity when I wish to Work, in the beginning particularly, in such conditions that it is practically as if I am not alive; as if just what I am doing happens to be breathing, and the body is just walking, and it can walk almost on its own without the aid or the help of my mind. And then I have a thought: something could now be present

to me, this body, walking. And as I walk, I would even say, "I walk." Maybe better, I say, "It walks. This here--me--walks." And I keep on walking, without any rhyme or reason, but the body is moving. Then the little 'I' may have a chance to become aware of your body, moving. And it's that kind of a fact that will gradually help the little 'I' to grow up, when the fact that I now recognize as a fact of myself, is objectively recorded. The reason for the little 'I', calling it objective faculty, means that that what this little 'I' records is an objective fact. It means it registers only the fact of my existence at this moment. And there is no interference of my mind or my feeling. It is pure and simple a fact of registration, partly mental, partly stimulated by my wish to Work; so that the process is: I have a desire to Work; I must have a wish for the creation of this little 'I' because it doesn't exist; but I now assume that it could exist, and if it would exist, then it could function; when it functions, that what is received as impressions of myself, which I now call a process of awareness, helps my little 'I' to continue to exist.

And it is as simple as that. And don't try to work in other conditions, at the present time. The reason why people--Peter gave you this idea of the unity of the three centers, is of course very good, because not only that the mind can slow down - and the feeling and even the physical body - but when there is a real unity in that what I am doing, all of me, it means that the different parts of myself are not really functioning in the way they usually do; because they have been fused, to some extent, in me becoming an entity of totally doing what I am engaged in - doing it right, with all my heart, with my head and with my hands. So you see, the principal of what he said was right. But, not knowing

enough about Work, you couldn't apply it. That's why I ask you now: make attempts for this kind of Work when you have a very simple life - not disturbed, not by anybody - all by yourself, so that there is no reason to react. Then there is a chance that whatever energy there is now represented by the wish really to come to grips with Work, that there is that kind of a result of receiving information about myself as I am. You understand? All right.

Yah.

John Osher: John Osher.

MR. NYLAND: Yes, John.

John: I've been having a lot of trouble connecting my Work attempts with my caring about my life. Having a--too often they seem to be empty because I don't--the conditions might be right for it, as far as my mind not being too active, or I'm just walking or something simple, simple movements; but I don't have a feeling of caring about my life. The attempt seems empty afterwards.

MR. NYLAND: (to the Nucleus) Have you listened, any one of you? Who wants to answer? Because you must already catch him now.

David Petraglia: I would like to answer, Mr. Nyland. David.

MR. NYLAND: Good, good. David, answer him. Tell him.

David: I think--I think, from what you say, what I would mean if I used those words, was depth in myself in relation to a Work attempt. Does that equate with what you are trying to say?

John: Yeah, depth in the sense of really caring about my life.

David: What do you do in your life - in your day - other than work itself, that has that depth in it. I'm wondering if you're familiar with--with yourself in relation to reading, for instance.

John: To reading?

David: To reading ALL AND EVERYTHING, or to listening to a tape - what is it that stimulates that depth in you?

John: It, it varies. Different things can. When I can consider my own mortality in a sense, when that can be taken in deeper, I can have that feeling of real caring for my life.

MR. NYLAND: Yah, but John. You don't think about that all the time.

John: No.

MR. NYLAND: O.K. So, we are asking now about something which can stimulate you in your ordinary daily existence.

John: That's why I'm asking.

MR. NYLAND: Do you like yourself?

John: Sometimes.

MR. NYLAND: And at times you don't?

John: No. Sometimes I don't.

MR. NYLAND: Good. At the time you don't like yourself, you try to Work. Then you have a reason.

John: O.K.

MR. NYLAND: It's really very simple isn't it, David? (laughter) All right, John?

John: Well, I suppose so. (laughter) Well, I say I suppose so because that means I have to depend on not liking myself enough this week.

MR. NYLAND: Well. (laughter) If you have trouble, maybe you have a good friend who can tell you. (laughter) John, is it so difficult to find times that you don't like yourself? I think there are hundreds of times during the day.

John: I suppose that's probably true.

MR. NYLAND: I think so. John, another question, or suggestion.

Don't be wishy-washy. If you want something, do it. If you don't, don't do it. Either one wishes to Work, you Work. You make up your mind. And if that isn't there, for God's sake, don't Work. Then it's a question of either "yes" or "no" - not in between.

John: I'm just afraid I wouldn't work very much.

MR. NYLAND: That's good. Then you don't. At least you say to yourself, "I don't want to Work." It's far better.

John: O.K.

MR. NYLAND: O.K. Now we talk about what kind of tasks we had last week. Who had a task?

Linda Goldman: Mr. Nyland?

MR. NYLAND: In the corner? Yes.

Linda: Linda Goldman.

MR. NYLAND: Yes, Linda.

Linda: I had a task last week to try and break a--an eating habit of mine, and when doing so to remember Work.

MR. NYLAND: You always wanted to eat the best thing first,eh?

Linda: The best thing last.

MR. NYLAND: Yah, but the task was--

Linda: Right - this week the task was to eat what I like best first.

MR. NYLAND: Yeh. (Laughter) Did you eat the best?

Linda: I did that, you know, but actually the task was really very very good for me. It was--it was really kind of incredible. I couldn't believe what a struggle I went through. It was really kind of hard--

MR. NYLAND: We know habits, don't we Robert.

Robert Burnett: Yes.

MR. NYLAND: Well, tell her about it. (Laughter)

Robert: It's hard--it's hard for me, Linda, because immediately

I want to know if there is a relation between your own, your own Work and this particular task, in particular in finding something in yourself which relates to what you want.

Linda: It was very good for that. Extremely good.

Robert: Well, in--in doing this what in particular took place in that direction?

Linda: The first day I tried to Work while I was doing it. I tried to make Work efforts while I was eating. And I wasn't able to, because there was too much going on around me. But I was able - because of the state that I was in, because I wanted to Work - I was able to kind of be attentive to myself more so than, than before. And I could see more that was really horrible then than I had ever really noticed before. I saw things about myself that, although I couldn't Work then, gave me so much motivation to Work later, that--it was because of that that the task was so good. It was--it was extremely motivating.

Robert: I--I think that is very good.

Linda: I was completely controlled by--by this eating habit, you know?

Robert: Can you tell me--can you tell me something about an actual experience during one of these times when you were, when you were eating and had to make some kind of a decision when you started to eat, or when you sat down, that--that this desire was present in you? Not only for the task, but actually to discover more about yourself? What kind of--what kind of engagement was there on your part at a time like that, independent, say, of--of the general dissatisfaction, the general impression you have?

Linda: Well, the only time I had a meal was at work during the day.

Robert: Can you choose one and tell me about that?

Linda: I--I don't know exactly what you want. I'll tell you what happened.

Robert: Yes.

Linda: A typical--

Robert: Well, one in particular.

Linda: O.K. One in particular.

Robert: I--I might ask, when did you eat the best piece first?

Linda: Well, on Tuesday I did that.

Robert: How was it at that time? Where were you and what--what did you consider?

Linda: I was a--at the cafeteria at the hospital. One of my co-workers was sitting opposite me. I first wished that--

Robert: Did it bother you that she was there?

Linda: Yes. I wished--it was a guy and I wished that he would go away. I really wished--he--

Robert: Did you tell him?

Linda: No. I di--no. And I--and he was talking and I wished that he would be quiet. And I--I looked at my plate--

Robert: Do you think it's possible for a person like you or myself actually to become strong enough to be able to disregard influences like that?

Linda: Yes.

Robert: Was it possible at that time?

Linda: No.

Robert: Why not?

Linda: I--it was almost as though I couldn't think--like I couldn't prepare.

Robert: Well, preparation is one thing, Linda, but actually the--the execution physically of a suggestion or a task is very important,

because as soon as I make a decision, and become active with my body, it's at that time that what I wish for and what I can remember comes to me. See I--I can catch myself at a point like that when I am physically engaged. If I still think about it or consider it too much, I can't. And--

MR. NYLAND: But here the fellow was talking to her all the time.

Robert: Was he talking with you?

Linda: Not all the time, but--

MR. NYLAND: Practically. (Laughter)

Linda: He was--he was trying to--in fact I was even -

Robert: I wanted--I wanted to ( ) the influence of this particular person. Maybe it's not right. Maybe it really is a very strong influence. I mean other people, and what happens around us.

Linda: But there were other times, particularly at the Barn this weekend, that--

Robert: Well, let's finish the first one. What happened then.

Linda: O.K. Then, in order to avoid him, I--I looked at the plate, and I looked at the food; and that's when it began to strike me exactly how involved I was with this food, because--

Robert: What did you remember then?

Linda: Well, I was constantly thinking about Work. I--

Robert: Did you--did you remember, Linda, at any particular time, what you would like to have as part of you which relates to what you aspire to? Do you remember from last--that was mentioned by Mr. Nyland in last week's meeting--that particular kind of connection in you with what you are aiming for?

Linda: I--I know, except that--

Robert: Wh--what can be introduced at a time like that, that actually would start that kind of wish again?

Linda: It's--you know--I know what you're saying, but it's very hard for me to have that at a time like that. It's almost as though I--

Robert: That, that I agree with, and I think it's quite right, that conditions cannot always be overcome, and sometimes it's not the point to overcome them, and they should be disregarded. But I think that also sometimes in - as long as you do remember - that sometime in the sequence of events there, there is a point where it is actually possible for you to be more with yourself. And I'm trying to ask you when that was. It may even be after the meal is completely finished and you are, knowing more about yourself and unhappy that you couldn't do what you wanted to do, but still there you are.

Linda: It was when, when I reached for the fork, I made a Work effort. When I went to put the food in my mouth, I made another Work effort. Every time I moved my hands, I made a Work effort.

Robert: Wh-what happened then? When y--

MR. NYLAND: Robert, excuse me.

Robert: Yes.

MR. NYLAND: I would not ask that. I would not ask that. I would simply say "Right." What the result of her Work effort is, should remain her own at the present time until perhaps she can explain it. I would not prod her. But I would tell her again what you said. When the food--food was only a beginning. You know? It reminded youof Work. After that, even when you got up, did it last, that kind of a wish that you had to want to Work.

Linda: It lasted.

MR. NYLAND: That is more important for you. Because the fellow who was there - aside from being talkative - if you wanted to Work at that time you could have told him, "Don't talk to me now." Could you? Could you have gotten up and tell him, "Wait a minute," and walked to the window, as if you have seen something, and then you come back. But all during the time he wasn't talking to you, you could make that kind of an effort then.

Linda: Yes, I could do that.

MR. NYLAND: You see, you change yourself when the conditions are not very conducive, to see if you can eliminate the conditions for a little while, instead of trying to perhaps use them, or to go against them. It may be difficult to do that. But if you eliminate them, then you might have a chance still - times that you are walking away, times you are coming back, times you are sitting, times that you look at him, or (don't know), "wait a minute," as if you are in deep thought - you Work.

Do you want to do it for another week?

Linda: Yes.

MR. NYLAND: All right. Try it again. It is right, what Robert says, you see, that one becomes aware of really what actually does take place. Because one has to have a result, for yourself, that you notice yourself in a certain way, which we call an awareness. And is it possible at that time, when you put the fork in your mouth, to be really neutral to yourself? It's quite right that Robert asks you. But when you cannot answer, don't embroider on it because you would use your imagination. If the fact is connected with that what you experience for yourself of an awareness of yourself eating, and that registers in the little 'I', you afterwards

could tell that. And the reason, of course, for Working is exactly to have that kind of a result. So I think what Robert wants to tell you is really look for that. To be there--but again, if you start looking for it, you might spoil it, because there is so, so much of an ordinary wish in your mind, that you are looking for a result. The result would be there when beforehand you know that such results might come. But you must never attempt to look for something that you have already defined beforehand.

All right? You do the task again?

Linda: Yes.

MR. NYLAND: All right, Robert?

Robert: Yes.

Linda: Thank you.

MR. NYLAND: O.K. We'll do another one?

Roberta: Yes sir.

MR. NYLAND: Yes.

Roberta: From the way the task--from the way the talk went last week about the task I was given, I just very much got the feeling that what I had to do was bring Work more into my ordinary life.

MR. NYLAND: Can you hear her?

Voices: No

MR. NYLAND: Then it's certainly not (instructive about the task). You don't even know what the task is. Go back and tell them, will you?

Roberta: O.K. Last week I was given a task which started out with talk about trying to observe myself when I walked up and down the stairs first thing in the morning.

MR. NYLAND: Yes, Mike? Weren't you there?

Mike McConnell: Yes.

MR. NYLAND: Ah, that's right.

Roberta: And then the task was elaborated to include bringing it more into my ordinary life when I did such things as drive to the grocery store, stopping on the way, continuing on, stopping and trying to come to myself and observe myself, and shifting the car into gear and driving along to the store; and then stopping at that point and before I got out of the car to try to remember to observe myself at that time. Then going into the store. And if I should get to the store without remembering beforehand, to go back to the car and try again.

MR. NYLAND: Do you hear it now?

Voices: Yes.

MR. NYLAND: A complicated task, wasn't it? Aren't you sorry you didn't do that task, some of you? It was good wasn't it, Roberta?

Roberta: It was good, yes.

MR. NYLAND: Yes, I am sure it was.

Roberta: It was an awful lot; and the part about the stairs in the morning, that was not too good for me, because I've tried that task before, and it's a very, very habitual part of my behavior. I'm up and down the stairs all the time.

MR. NYLAND: So Mike, maybe it was a good thing we added the second part.

Mike: Yeah, I think so.

MR. NYLAND: But now let's find out if she entered the store and had to go back. (laughter) Huh? Aren't you interested in that? I bet you did.

Roberta: Well, there was one time, and this was the cl--the time that has the most clarity was, I got--I had stopped on the way to the store, and got out of the car, even, and taken a little walk

down the way, tried during that time, and gone back to the car and driven on to the store. And I got to the store and I got out of the car, and I slammed the car door. And the slamming of the door reminded me. And I got back in to the car and I tried at that time to Work.

MR. NYLAND: So then you went into the store.

Roberta: And after that I went into the store. After going back to the car.

MR. NYLAND: And did you remind any of your--any of yourself while you walked into the store?

Roberta: I tried on the way to the store, but I know as soon as I start pushing that cart, I get so involved in shopping and totally lost.

MR. NYLAND: Mike, what would we do? Huh?

Mike: I'm trying to remember actually what she said last week, because the meaning of the task has to do with what she talked about as an experience, and maybe clarifying Work. What actually--what actually was there for you of--of Work? What was there of awareness when you did the task? You described going through it; then it becomes a question of "Was there awareness?"

Roberta: The point which I thought was closest to what I would call an awareness but--would be the point of opening the car door again, and my hand on the door - after I had forgotten the first time, going back and doing it at that point.

Mike: Out of the week, that would be it?

Roberta: That would be one of the clearest points in the week.

MR. NYLAND: Shouldn't we give her a task now that she does it ten times?

Mike: I would think for myself that I need to know a little more

about how it is for her. I think--in thinking about it during the week I'd like to be clearer about what you actually did experience and what you understood of Work when you talked last week about that moment, and then what you just described, how does that relate to it and your understanding of Work. Because I'm not--I don't really know what that is for you.

Roberta: Well, of what I talked of last week, the first part, of walking back and forth in a room, that was Work for me - of what I would know Work to be: just a simply--simply walking back and forth and having some picture of my body being there. The second part of what I talked of last week, which would be just lying there--

Mike: I remember.

Roberta: --is not, is not Work for me. No, it's something--it's just ordinary mind--

Mike: An experimenting.

Roberta: Yes, or experiment. Not Work. Probably just confusing for Work if I bring something like that into it. A thought really.

Mike: So this week--

MR. NYLAND: Now we are a week further.

Mike: Hanh?

MR. NYLAND: Now we are a week further. So, what can you now add to that? That 's what Mike wants to know.

Roberta: Mostly what I could add would be trying to bring Work more into my life every day.

MR. NYLAND: No, he means, what kind of experience did you have of awareness? See, I can open the door and close it. I hear it. I say, "Oh no, I shouldn't do that." I open the door, I close it again, or I sit in it. I can be completely unconscious.

Roberta: Yes. I would think--it's not--you see I can only talk about awareness in the terms that I know it--

MR. NYLAND: That's right. (That's just--)

Roberta: --which is really at the bottom of the scale. I'm just learning.

MR. NYLAND: Right. O.K. Then I would say there was some awareness. But again, Michael asked you: What is that awareness? What is the result of such awareness?

Roberta: It's a small fact of my existence.

MR. NYLAND: No, it is really more. You could define it otherwise. It has to do with the knowledge of yourself.

Roberta: Of just a---

MR. NYLAND: You see, the awareness means that something is seeing me, observing me. But where does that result of the observation go? To my mind. Because my mind is--socalled--aware of me, or I call it, observing me as I am active. Right? Now whatever else is involved in that, the result of my wish to create this little 'I', or the 'I' functioning - again, because I endow this little 'I' with the possibility of becoming aware of me - the final result is always that that what is the observation of myself is again recorded as a fact by 'I', most likely in my brain, so that afterwards I can recall it. If I could recall it, then that fact, when Iwas observant - when the little 'I' was observant - starts to stand out as something a little unusual, because at that time there was no feeling, and there was no thought, and there was no associations and there was no particular interpretation of it. It remained a fact, which I then call objective, because it has no subjectivity connected with it. And that's what Mike wants to know: To what extent did you have more self knowledge as a result

of fulfilling this task? You see, it does not mean that the awareness is at a low scale. It may be. But then also the kind of self-knowledge that you get may not be very much. But there should be a principle involved in it of the knowledge being free from interpretation. A realization of existence as a result of lightning that all of a sudden comes, and there it is - without you having any thought about it - the realization of light, lighting up certain things. It's very much like that, that all of a sudden there is a realization of myself existing. But I am not at all aware of this what is thinking, or what it is doing or how it is doing. I have no description. Only the fact that that is there, is important. Because I say, the existence of myself existing, that means the fact that that what is the body having life in it, which made it move, indicates that at that moment I recognize my life. And I did not reocgnize, really, the form itself. That would be the problem. You understand?

Roberta: Yes.

MR. NYLAND: In order to get that clearer, do not always repeat in the same way. You have the door; it opens, you slam it. That reminds you. But now you say "I don't want to do through--go through the same thing again. I want to make sure now that when I do it for the second time, that I then get something else out of it, because I didn't get it out of it the first time." Do it very slowly. You can also slam it if you like. But at that time when it slams, you are prepared that that will, as slamming, make you awake. And you stand there. The door slams, but you stand there. At that moment, you can wake up. And then you walk. Add to this - you must do it again - add to this, whenever it now happens, add an awareness. You repeat it. You walk from the car to the store.

You start out quite all right. Two steps - you are looking for a carriage or someone else comes your way - you've lost yourself. You start again. You see if you can make it to the store while remaining with something that is present to you. As if, I say, as if it functions. As if it is already a little more grown up than it is. And maybe it is still a little immature. And that what I receive as information may not be very clear. But my attempt is clear. I want to do something differently. And in that way, I hope that the results will be all right, and that it will give me a little bit more knowledge of my body walking. This is what I mean. You open the door at the Big V, and there you are, but you are lost--lose it. Do it again, but this time, O.K. Now, for good measure, I do it for the third time. You see?

Roberta: Yes.

MR. NYLAND: The question of the staircase. It was a very good task. You could have used it. Take two steps, go one step down, take two steps, one down. If you come down the stairway, go down two steps, go up one, go down another two, go up one. All the time have your hand on the bannister or the wall, whatever; there you go. Or there you go. There is no reason why you couldn't use it. Even if you have done it thousands of times, because every time that you want to do it, there is a situation of you wanting to do something in respect to your movement - not in respect to the stairway. The stairway becomes almost incidental. I sit in a chair. I don't care if I sit, because now I want to get up. I don't need a chair for it, although I will lean to it as I say "yes". But I will go through the motions of sitting and preparing. All the time I want to remember that I ought to do something when I get up. And my accent of the wish is on that what I am - not the

chair. The chair is only a means. My feet are only a means, because it makes my body walk. The real reason is, I want this little 'I' to be aware of me. I want an awareness experience, in myself. I want something in my mind that functions differently, as freedom. I want something to be with me - different from anyone around - as if, sometimes I say, it may be God.

You see?

Roberta: Yes.

MR. NYLAND: In that way it takes your day apart. And you separate certain sections of it. And you use them. And I would say, spend one day like that. Exaggerate. Any time almost is, "Oh, I remember I want to Work. Do it. It will take you a tremendous amount of time. Only do it one day. But do it one day that sincerely. You will see the difference it will have on subsequent days.

Is that all right, Mike?

Mike: Yes.

MR. NYLAND: You ought to use that stairway a little more. All right?

Roberta: Yes. Thank you.

MR. NYLAND: Good. What other? Who--who was here?

Ron Hayes: Here, Mr. Nyland. Ron Hayes.

MR. NYLAND: Huh?

Ron: Ron Hayes.

MR. NYLAND: Yes, Ron.

Ron: Fred gave me a task last week, after the meeting.

MR. NYLAND: Was it last week?

Ron: He gave me a task after the meeting.

MR. NYLAND: That doesn't count.

Ron: O.K.

MR. NYLAND: Because no one heard it.

Ron: Good.

MR. NYLAND: But maybe it was a good task.

Ron: It was.

MR. NYLAND: If you want to tell the task then, now, and you want to want to do it again this following week, then you can report on it next week.

Ron: O.K. I'll have to change the task a little bit this week if Fred will give me -

MR. NYLAND: Well, Fred. Will you allow that Fred? (laughter)

Ron: Yes, because -

MR. NYLAND: Ah, ah (now how do you know that he will) change? (more laughter)

Fred: I know what he's gonna change.

MR. NYLAND: Oh, (you know that) already? Oh.

Ron: I changed jobs and that's why I had to change the task.

MR. NYLAND: Ah. O.K. with you Fred?

Fred: Yes.

MR. NYLAND: Do you know the task?

Fred: Yes.

MR. NYLAND: Oh. Let him tell it, though.

Fred: O.K.

MR. NYLAND: (O.K. Ron, tell.)

Ron: The task for last week was -

MR. NYLAND: No, no. This week.

Ron: For this week?

MR. NYLAND: Yeah.

Ron: Oh, I don't know the task for this week. (laughter)

MR. NYLAND: Wait a minute. We were talking about the revised task.

Ron: Yes. I haven't made one for myself though.

MR. NYLAND: No, no, no, no. Describe what is the task.

Ron: Oh. The task was while--

MR. NYLAND: No, no, no. Not was. Is. Will be. Fred do I misunderstand it?

Fred: Well, I think I misunderstood it.

MR. NYLAND: Has he got a task for this coming week?

Fred: No sir.

MR. NYLAND: Oh. Then we have to give him one. All right Ron. Tell it your own way. (laughter) "The task was--"

Ron: The task was - I was able to walk to my job last week. And the task was - there were three durations while I was walking, between certain points - to see myself as I am. And that was my task for last week. I'm not working at the same job any more.

MR. NYLAND: So you can't walk.

Ron: So I can't walk - that way.

MR. NYLAND: Now what will we do about that? (laughter) The poor man, he can't walk. Does it have to be connected with going to work?

Fred: What's that? I didn't hear you.

MR. NYLAND: Does the task have to be connected with going to work?

Fred: No.

MR. NYLAND: We can give him another task can't we?

Fred: Yes.

MR. NYLAND: All right, Ron. Another task in which he can walk.

Fred: Yes sir.

MR. NYLAND: Give him one.

Fred: I talked--we also talked about something to do on the job.

Ron: Right. And that was difficult for me last week. And, I'm

thinking this week, since I don't have that opportunity, that if I could make that real for me during the week - a task on the job - it would help me.

Fred: Yeh. Yeh. I think that would be a good thing to do for this week.

Ron: The same task? Where I would gather together whatever it was I was working with - my tools - and at that time, try to see myself.

Fred: Right.

MR. NYLAND: What kind of a job is it?

Ron: A construction job, framing a house.

MR. NYLAND: Good. And you have to collect your tools, Fred?

Fred: Yes. The part about what we talked about last week was: besides the walking in the morning, twice a day on the job--Ron was doing different kinds of small jobs around the house, and I suggested that twice a day he get his tools and his materials together - everything that he needed to do a particular job - and to just stand for a minute before he started it and to try to see himself, and then to go ahead and do the work.

MR. NYLAND: Does he have to do that in collecting first his tools?

Fred: No.

MR. NYLAND: No, because whoever is supervising might deduct his paycheck. (laughter) Don't make it more complicated. He sees his tools, the task says I have to do that, but the task is that I want to wake up or make an attempt. So I don't gather them, but I make an attempt. Couldn't he do it?

Fred: Yes.

MR. NYLAND: Yah. You know? It's like wanting to blow your nose, and when you do that you want to Work. You take out your handkerchief

but you don't blow your nose - but you remember you want to Work. All right?

Ron: All right.

MR. NYLAND: It is simpler, isn't it?

Ron: Yes.

MR. NYLAND: But then when you stand, what happens?

Ron: I take a step?

MR. NYLAND: That's better. Did you include that, Fred? Don't let him stand. The little 'I', when it wants to observe, wishes to have something that is active. Standing is not always right. It's good for one moment. But then the little 'I', after that one moment, in the beginning, has no interest. It becomes interested in the performance of life.

Ron: Mr. Nyland, do you think that was--as I understood it, after I stood, then I would pick up a tool, or whatever I had to do on the job, and still have something see me.

MR. NYLAND: O.K. Is that it, Fred?

Fred: Yes.

MR. NYLAND: Was that it?

Fred: Yes (louder)

MR. NYLAND: Ya. Good. All right. As long as you do something.

Ron: All right. That would be good.

MR. NYLAND: Now? I heard that machinery?

Bill Hennigar: Yes.

MR. NYLAND: It is the end, then, isn't it? Inexorably. Was this evening all right?

Voices: Yes.

MR. NYLAND: You remember what I said in the beginning about your conscience? If you come back, don't forget it. So we'll

stop here. Next week--will you allow me to come again?

Voices: Yes.

MR. NYLAND: All right. Next week Monday. Maybe that will be the last time for a little while. So if you want to come, come. You are quite welcome - when you want to Work. Good night, everybody.

END TAPE

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